

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Nothing but a sterling desire to do the will of God will cause men to endure the contumely and reproach of their fellowmen and associate themselves with the people denominated Latter-day Saints or 'Mormons.'"—JOHN TAYLOR.

No. 44, Vol. LXXIII.

Thursday, November 2, 1911.

Price One Penny.

THE DEATH OF PRESIDENT JOHN HENRY SMITH.

THE sad announcement was made in our editorial columns two weeks ago of the death of President John Henry Smith. From the *Deseret News* of October 13th, 1911, we take the following additional particulars and review of the life of the late honored President.

"President John Henry Smith died shortly after midnight, this morning, at the home of his wife, Mrs. Josephine G. Smith, 80 West First North Street. He was awakened from sleep about 11:45 o'clock last night by a violent spell of coughing, and was seized with a hemorrhage of the lungs which ended his life a half hour later. Members of the family were summoned to the bedside, and all that were in the city were present when the end came. There had been no warning either to President Smith or the members of the family of the approaching end. He retired last night at ten o'clock under ordinary circumstances, seemingly in as good health as he had enjoyed for months. His wife was awakened by the sound of coughing and heavy breathing and, rushing to his bedside, found President Smith suffering from the hemorrhage which claimed his life. The family physician, Dr. H. Z. Lund, was summoned, and arrived shortly after twelve o'clock and just before death claimed its victim. As soon as he beheld his patient he told those present to prepare for the worst.

"President Smith's illness dates back to last April, when just a few days before general conference convened he was stricken with a severe attack of hemorrhage. He was not able to attend any of

the sessions of the conference, but slowly recovered and seemed to regain health, although there had been all summer a lurking danger of another attack. When it was feared that President Smith might die last night, messengers were sent to the homes of President Joseph F. Smith and President Anthon H. Lund. These and the physician responded immediately and were at the bedside when death came.

"It was stated at the home this morning that President Smith seemed to realize that death was approaching, but was unable to speak. He looked at each member of the family who was present as if he desired to speak, but was unable to make his thoughts known on account of the violent coughing and difficult breathing. The last words that he is remembered to have said audibly were to his wife, just before the doctor arrived, when he managed to say, 'Put a cloth across my lungs.' All that was possible was done to make his last moments peaceful, but it was evident that the great man died suffering.

"The following sons and daughters survive President John Henry Smith: George A. Smith, Don C. Smith, E. Chase Smith, Mrs. Sarah A. Pond, Winslow F. Smith, Nicholas G. Smith, Nathaniel L. Smith, Joseph H. Smith, Claire Smith, Mrs. P. S. Langton, Bessie Smith, Elsie L. Smith, Glen Smith, Zella Smith, and Josephine Smith. He also leaves two widows.

"President John Henry Smith was born at Carburnca, near Kanessville (now Council Bluffs), Pottawattamie county, Ia., September 18th, 1848. He was the son of the late President George A. Smith and Sarah Ann Libby Smith. His grandfather, John Smith, was the fifth presiding patriarch of the Church and a brother of Joseph Smith, Sr., the prophet's father. Hyrum Smith, the father of President Joseph F. Smith, and George A. Smith, President John Henry Smith's father, were cousins. At the time of John Henry Smith's birth his parents were fleeing from the persecutions which culminated in the abandonment of Nauvoo after the martyrdom of the prophet and his brother Hyrum. In 1847 his father came with the pioneers to Great Salt Lake valley and returned to the Missouri river the same fall to prepare for the removal of his family to Utah.

"When President John Henry Smith was less than a year old, June 22nd, 1849, his father started with his family for the valleys of the mountains, reaching Salt Lake City, October 27th of the same year.

"The mother, who had been an invalid for years, died of consumption, June 12th, 1851. The boy, John Henry, was then put into the care of his mother's sister, Hannah Maria, who was also his father's wife. President John Henry Smith upon many occasions said that to this woman, his foster mother, he owed whatever success in life he had attained. She was an industrious, high-spirited woman, ever ambitious to advance in everything that

was good. Her faith in the gospel was firm and unwavering and this faith she inculcated into the lives of her children and those who were left in her care. In July, 1852, the father moved his family to Provo, and here John Henry Smith lived during his boyhood days. The father spent but a very small portion of his time at home, his duties in the Church demanding almost his entire attention. The schools in those days were poor, but an effort was made to give each child as good an education as possible. September 18th, 1856, on the eighth anniversary of his birth, John Henry Smith was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints by his father. His grandfather, Patriarch John Smith, gave him a blessing, January 18th, 1852, which was the guiding star of his subsequent life. He attended school at Provo, and at Salt Lake City, obtaining a good education for the times. While residing at Provo he had a miraculous escape from drowning in the Provo river during the high water of 1862. On June 8th of that year, he, together with Thomas and George M. Brown, was crossing the river on a small boat, which capsized; President Smith became entangled in some drift wood and was kept under water for some time. People who were standing on the shore had given him up for lost, when suddenly he was lifted bodily from the water onto the bank as if by an unseen power. It was afterwards learned that at that very time his father had been impressed that his son was in danger, and had prayed fervently to the Lord to save his son's life.

"John Henry Smith married Sarah Farr, October 20th, 1866. She was the daughter of Lorin Farr and Nancy Chase Farr of Ogden. After their marriage the young couple moved to Provo, where John Henry acted as telegraph operator. During the summer of 1867 he was chosen by Bishop W. A. Follet, in connection with H. C. Rodgers, to be his counselor, and aid him in the ecclesiastical government of the Fourth ward of Provo. He remained as a counselor in the bishopric until the time the Union Pacific railroad was nearly completed, when he left Provo and hired out to Benson, Farr and West, aiding them in building two hundred and fifty miles of railroad west of Ogden. When this work was completed, he was offered a good position in Sacramento, California, by Governor Leland Stanford, but in obedience to his father's expressed wish he came home. During the session of the territorial legislature of 1872, John Henry Smith was assistant clerk of the house of representatives.

"With his father he traveled in all parts of the territory and became acquainted with many people. He became intimately acquainted with President Brigham Young, and enjoyed that great leader's confidence and respect. At the general conference of the Church held in May, 1874, John Henry Smith was called to go on a mission to Europe; his father gave him a blessing, and John Taylor set him apart for his mission.

"He left Ogden to fulfill his mission June 29th, 1874, and reached New York City July 4th. Before sailing for Europe he visited his mother's relatives in New Hampshire and was received kindly by them. In company with David McKenzie and L. John Nuttall, he sailed from New York on the steamship *Idaho*, July 14th, and landed at Liverpool July 26th. He visited a few days with Joseph F. Smith, who was then on a mission in Great Britain, and was appointed to labor in the Birmingham conference under the direction of Elder Richard V. Morris. Subsequently he visited most of the conferences in Great Britain, and in 1875, in company with President Joseph F. Smith and other elders, he visited Denmark, Germany, Switzerland and France. His father being taken sick, he was released to come home in July, 1875. He arrived in time to spend fifteen days at his father's bedside, the latter dying September 1st, 1875. After this John Henry was in the employ of the Utah Central railroad company for several years. He was ordained a high priest and bishop November 22nd, 1875, by President Brigham Young, and set apart to preside over the Seventeenth ward of Salt Lake City. At the city election in February, 1876, he was elected a member of the city council from the Third precinct. He was re-elected twice and served six years altogether. In August, 1882, he was elected a member of the territorial legislature. During the excitement attending the passage of the first Edmunds law, he and Moses Thatcher were sent to Washington, D.C., to labor with Representative George Q. Cannon, using their influence against the passage of the law. They found it impossible to approach public men, owing to the excitement, and after about a month's sojourn at the capital they returned home.

"John Henry Smith was ordained an apostle October 27th, 1880, by President Wilford Woodruff. After the October conference of that year he was sent to preside over the European mission and was away from home two years and five months, during which time he traveled extensively in England, Scotland, Ireland and Wales. He also visited the Isle of Man, Denmark, Sweden, Norway, France, Germany, Switzerland and Italy.

"Besides attending to his ecclesiastical duties, President John Henry Smith always figured prominently in the political affairs of the territory and state.

"In February, 1876, he was elected a member of the Salt Lake City council. Being elected twice, he served for six years in the capacity of city councilman. In August, 1881, he was elected a member of the territorial legislature. When the People's Party and the Liberals divided upon national political lines, he was one of the first and foremost in advocating the principles of the Republican party in Utah, and ever since he has been an active Republican in politics.

"He was president of the convention that formed the constitution under which Utah was admitted as a state in the Union.

“After his call to the council of twelve, and his subsequent call to labor as a member of the First Presidency, President Smith has devoted practically the whole of his time to public duties. Except at times when upon missions abroad, he traveled extensively throughout the stakes and wards of the Church, attending conferences, instructing and encouraging the saints and organizing and setting in order stakes and wards. He visited every stake in the Church, and many of them several times over. Perhaps no other one of the general Church authorities was more widely known than President John Henry Smith.

“He was chosen to fill the vacancy which occurred in the First Presidency when the late John R. Winder died. President Anthon H. Lund, who was at that time second counselor to President Joseph F. Smith, was made first counselor and John Henry Smith was chosen as second counselor to President Joseph F. Smith. His time being largely devoted to ecclesiastical affairs, President John Henry Smith nevertheless was a prominent business man in the state, and his name is associated with some of the best known firms and enterprises in the west.

“By nature and training he was eminently qualified for public duties. He possessed a remarkable knowledge of human character and enjoyed extensive acquaintances with prominent men, not only in the state of Utah and the Church, but in the entire nation. These qualifications, and above all, his remarkable faculty for making friends, made him admirably fitted for the duties and positions that fell to his lot. His character is a study for every young man; and from it one can gain valuable lessons. In his disposition there was no element of artfulness or deceit. The motives by which he was actuated could be read in his open countenance and easy, natural and unassuming manner. He was straightforward in all his actions—never being guilty of any double dealing—and was always outspoken and candid in expressing his sentiments. He possessed courage of the highest type—a fearlessness born of the assurance that he was in the right. These qualities impressed all people with whom he came in contact that he was sincere in his convictions. He was of a happy disposition, always hopeful, taking the most cheerful view of any conditions that might confront him.

“He was quick to discern and appreciate the good qualities of others, and was ever thoughtful regarding their welfare. He possessed the same good qualities of heart as of mind, and was liberal to an extreme for the views of others and those with whom he might differ in opinion, religiously or otherwise. By his continual upright course in life he established a credit for integrity and honesty.

“As a public speaker he was convincing, forceful and eloquent. In private conversation he displayed the same earnestness, and was always interesting and entertaining. Perhaps the great secret of his influence with his fellowmen was his great love for

them. The power that some men, more than others, seem to possess and exert over their fellows—frequently even against the will of the latter—is sometimes called personal magnetism. This force of attraction, possessed in its highest degree by President John Henry Smith, throughout his entire life, was nothing less than the magnetism of pure love for humanity."

THE SUNDAY SCHOOL TEACHER.

No human being can enlist in a more noble cause than to be a teacher in a Sunday School, as they have the moulding and training of the young and tender minds, and the child's time is of such importance that the value of each and every week can scarcely be estimated. The teacher above all must be exemplary in his lives, as a child is an imitator and a doer, rather than a thinker, and religious truths must be taught by example, as well as by precept, and their whole life may be influenced by the acts of their teachers. As their prime instincts are imitation, especially the young, their minds are pliable and pure. Listen to what our Savior said on that subject "Suffer little children to come unto me, for of such is the kingdom of heaven." See what a pure foundation you have to build on. Think of the purity of those young minds entrusted to us for moulding. How full of responsibility is the office of a teacher, and how noble. The teacher should be very careful, and not try to force religious teaching on them, but as soon as they begin to lose interest in the subject, change it, or associate with it something of a more interesting nature, and something that appeals to them; something associated with their everyday life; something that you can finally mix with the subject at hand, and that the child will grasp, then while interest is awakened, weave in the threads of your religious thought or subject, nor forgetting to teach them by reason, and in a spirit of love. Show that you are interested in their welfare, always keeping in view the object sought, viz., the love of God and their associates, and the principles of the gospel of Christ—the great work in which we are engaged, not forgetting to impress upon them the duty they owe to their parents.

Also follow the growth and advance of their minds, and adapt your instructions step by step to their mental capacities: don't tire them, but always quit when they have had enough (or just before); give them object lessons whenever possible; be progressive; have system; and handle them according to their years.

It is also quite necessary that teachers have charity. Always keep in mind that you were once as they are now, and what may look simple to you, they may not be able to grasp. There are none of God's creatures so helpless and dependent as the child, and during these years of helplessness, their lives are greatly in-

fluenced by environment and example. Oh! how great are its possibilities, if properly manipulated, and that is the paramount object of Sunday Schools, to properly utilise these possibilities. Now the teacher should be a pace-settler in many respects, and in order to inform the children correctly, must understand and be familiar with all subjects to be handled. This will act as a two-fold benefit, as it makes a student of the teacher, as well as the one to be taught, for knowledge is something that cannot be "sauntered" on to, but must be labored for. Therefore, it is a constant study for the teacher, as the child must be kept rowing, not drifting; keep their attention by attraction, not by force: then duty to them will become a pleasure, and will reward the teacher by true happiness, as true happiness consists in imparting, or giving and serving. Again using the words of our Savior, "He that would be great among you, let him serve." It is also written that "It is more blessed to give than to receive."

The teacher is the core of the Sunday School, and there are many ingredients that are very desirable assets in that office, all tending to leave lasting impressions on the minds of the pupils, which will tend to make them better sons and daughters; better brothers and sisters; better husbands and wives; better fathers and mothers; better neighbors; and better citizens in any country. Therefore, the very best minds that are obtainable are none too good for such an office of importance. Their influence reaches every home of its participants, let them be "Jew or Gentile, bond or free."

Middlesboro'.

J. W. CLARK.

THE MAKING OF MEN.

As the insect from the rock
 Takes the color of its wing;
 As the boulder from the shock
 Of the ocean's rythmic swing—
 Makes itself a perfect form,
 Learns a calmer front to raise;
 As the shell, enamelled warm
 With the prism's mystic rays,
 Praises wind and wave that made
 All its chamber fair and strong;
 As the mighty poets take
 Grief and pain to build their song;
 Even so for every soul,
 Whatsoe'er its lot may be—
 Building, as the ages roll,
 Something large and strong and free—
 Things that hurt and things that mar
 Shape the man for perfect praise;
 Shock and strain and ruin are
 Friendlier than the smiling days.

—JOHN WHITE CHADWICK.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 2, 1911.

ETERNAL LIFE.

THE desire for a continuation of life is as old as the human race. The pleasurable sensations resulting from a consciousness of existence are such, as attested by the experience of nearly all people, that there may be said to be a universal desire in the human heart for its continuance. Though it has been asserted that the common belief in immortality has had its origin in the speculations of men, or has been introduced by religious teachers to console mankind in misfortune and sorrow, yet fuller investigation will be found to prove that it is an inherent and distinctive characteristic of man. There are undoubtedly some who have come to hope and believe that there is no existence for them beyond this human life. It will generally be found that this condition is the result of a wilful violation of the laws of being, which has blunted the moral sense, until the individual consciousness and memory have become instruments of torture, instead of power and happiness, as they were intended to be. We may occasionally meet some one whose life and conduct is above the possibility of reproach, who yet professes to neither believe in nor desire an eternal existence. But these are exceptional instances; the vast majority of mankind, of all ages and races, have an instinctive longing for an immortal life.

Theologians and philosophers have argued that this almost universal instinct is a sure indication and prophecy of the immortality of man. Throughout the wide empire of nature there appears to be a response to every normal want. Man's increasing knowledge of the various forms and processes of life are showing more and more conclusively that law and harmonious adaptation prevail throughout all the kingdoms of nature. The relation of man to his present sphere of existence, and the extent to which it is capable of contributing to his physical, intellectual and moral well-being, manifest such perfect adjustment as to suggest that for his longings yet unsatisfied there surely exists in the universe the things that are necessary for his ultimate happiness and perfection. Seeing that such adequate provision has been made for all the lesser forms of life, surely in the eternal economy of God, ample provision has been made to satisfy the highest desires and aspirations of man. It is certain that the infinite wealth of the universe contains all that is necessary to satisfy the mind and

heart of man forever. This conclusion is fully warranted by any adequate conception of the Infinite Creator and the wisdom and perfection of His moral government.

While some of the philosophers of ancient times entertained a belief in the immortality of the soul, yet their teachings lacked the force and authority necessary to satisfy the minds and govern the lives of their fellows. The patriarch Job, the psalmist David and others appear to have had the spiritual consciousness of an immortal life; but it was not until the Son of God came to the earth, that the belief became a living reality, and was taught as the revealed truth of heaven. Until then it was but a hope entertained by the few who possessed a greater degree of spiritual illumination than was common to men. Jesus declared:—"I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live: And whosoever liveth and believeth on me shall never die." These words of the Son of God embodied a truth that many were hungering for, and these accepted it with gladness, and willingly obeyed the conditions that secured to them an assurance of that glorious immortality for which they had been longing. Uncertainty now gave place to triumphant hope, and the followers of Christ, through obedience to the Divine commands, received the blessed assurance of eternal life. It is truly inspiring to read the testimonies of some of those favored ones, and to learn how they were elevated above the cares of earthly life, and enabled to endure joyfully the fiercest persecution and even death. The records of their words and lives constitute the brightest gems in the literature of the ages. But the Son of God and many of His faithful witnesses were put to death; the Divine commands were disregarded; the Spirit that gave the assurance of eternal life was withdrawn, and the light and the glory faded. Centuries of comparative darkness rolled by, with no Divine messenger and no revealing Spirit. The records of the Savior's teachings were read and studied, but there was no adequate interpreter of the truth, and the words were but fitfully understood.

In comparison with the teachings of Christ and His apostles on this important theme, how glaring is the poverty of modern Christian theology. The awful results of apostasy are everywhere visible. The teachings as to the future existence of man are unworthy alike of the Great Creator and man's rank and aspirations as His offspring. According to such teachings, man is to enter upon his eternal existence divested of some of his noblest powers and attributes. The future life will find us but shadows of our present selves. The world into which we are to be ushered is to be a complete contrast to this one, and all our experiences and activities there are expected to be radically and eternally different from all that we have ever known here. The ties of love and kindred that have enriched and sanctified life here are supposed to be beneath the dignity of that heavenly land of shadows

and unrealities. It is considered by some modern religious teachers very probable that even a recognition of our friends and loved ones might be inconsistent with the "blissful" condition of that "greater life" beyond. In other words, that world will be entirely different from this one—from everything that we have come to know and to love here. Little wonder that intelligent people have turned away from such teachings, and are giving their thoughts and energies entirely to the things of this life, which are in comparison vastly more real and comprehensible. How unreasonable to believe that an infinitely wise Creator would people the earth with His children, as a school of experience before entering upon an eternal existence, and that the future should find them with diminished powers, denied some of the greatest joys that life has afforded—the association of their loved ones—and their very identity lost in the transition to a supposed higher and happier state of being. A continuation of our present existence, with the perpetuation of human ties and the possibility of increasing in knowledge and improving our conditions, would be far preferable to the doubtful "glories" of the orthodox Christian heaven. Such teachings bring no joy or inspiration to the human mind or heart.

Contrasted with such conceptions, how glorious is the truth, as we have learned it through the revelations of God in our own days. Through it we know that we shall remain our own conscious selves for evermore. Every faculty and power that we now possess may, through faithfulness, become purified and perfected. Our heavenly Father has given to us, in some measure, every attribute of His own glorious being, and His expressed purpose is to afford us opportunity and guidance that we may be enabled to attain to a fullness of wisdom, joy and dominion. The heaven that is to be our eternal dwelling-place will not be a land of shadows and unreality, but a celestial world, real and material, peopled by perfected intelligences, clothed upon with material bodies, with every power and faculty purified and expanded, and perfected in truth and righteousness. "Our individuality and our identity will always continue; we will be ourselves, and will continue advancing in wisdom, intelligence and power worlds without end." Eternal life, under such conditions and with such possibilities, is something to be desired and worth living for. It is an inspiration to virtue and righteousness. We have also learned the glorious truth that in the celestial kingdom of our Heavenly Father, the ties of love and kindred will be perpetuated throughout all the ages that are to come. Husbands, wives, parents, children, shall not only recognize each other, but their associations and companionship shall be resumed. Every imperfection shall be removed. Having learned the nature and use of all things, the glorified children of God will be heirs to infinite wealth and power. All that their hearts have in righteousness desired and

loved shall be theirs, secure for evermore. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." In the light of modern revelation we get some idea of the wealth of meaning contained in the foregoing words. Men have looked upon kingdoms and empires, and seen something of their wealth and grandeur; but all these pale into insignificance in comparison with the wealth and glories that are promised to the faithful. Earthly kingdoms have their limitations, and their duration is at the best insecure, but the crowns and kingdoms that are provided for the saints of God will be eternal. There will be unending increase in knowledge, power, numbers and dominion, which will be secured by righteous law to those who are accounted worthy to receive them. In these respects, therefore, the heavenly glory will infinitely surpass that of earth. The word of the Lord in these days is that "All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ." (Doc. and Cov. 121:29.)

To the Latter-day Saints many glorious truths have been made clear. Their acceptance of the gospel of Christ, as it has been restored to the earth through the instrumentality of the Prophet Joseph Smith, has brought upon them the scorn and enmity of the world. But they have chosen, at all hazards, to obey God and accept His truth, and thus, as obedient sons and daughters of God, they are heirs to all the blessings and rewards promised to the faithful. A consideration of these is well calculated to cheer and inspire the hearts of the saints in the midst of the denials and persecutions to which they are subjected at the hands of those who are opposed to the truth. To secure the glorious prize of eternal life, they can well afford to deny themselves the pleasures of sin, to labor diligently to keep the commandments of God, and to endure the trials and persecutions that have been the heritage of the faithful in all ages.

H. I.

MINUTES OF LEEDS CONFERENCE.

THE Leeds semi-annual conference was held in the Labor Church, Bradford, October 29th, 1911. There were in attendance: President Rudger Clawson, of the European Mission; President Fred C. Parker and twenty-three traveling elders of the Leeds conference.

The morning session commenced at 10, about one hundred and seventy-five saints and friends being present.

Opening song, "Come, thou glorious day of promise." Prayer was offered by Elder Austin H. Shaw. Singing, "We thank Thee, O God, for a prophet." The sacrament was administered by Elders Elmer C. Rigby and J. Morgan Lake, during the passing of which the congregation sang, "Again we meet around the board."

President Fred C. Parker extended a hearty welcome to all present, and trusted all would be edified for having met together.

Elder Samuel L. Bleak explained that belief alone in the Savior of the world is insufficient to secure salvation to the children of men. Faith and works are inseparable. True faith is more than a mere intellectual assent to the truth.

Elder George B. Sheffield testified to the truthfulness of the gospel. Spoke of the blessings promised to the faithful, those who keep the commandments of God and obey the gospel of Christ. He encouraged the saints to increase their testimonies by doing the will of the Father.

A duet, "The morning breaks, the shadows flee," by Sister Ethel Walker and Elder Charles J. Parry, was very ably rendered.

Elder Charles J. Parry spoke upon the passage, "Adam fell that man might be. Man is that he may have joy." He said the gospel of Jesus Christ is that set of principles through which, if we will yield obedience, we will reap the joy which is rightly the inheritance of man, and also gain salvation and exaltation in the kingdom of God.

President Clawson was glad to meet with the saints and friends of the Leeds conference. Rejoiced in the good spirit which had been thus far manifest in the conference. He explained the first principles of the gospel of Jesus Christ, showing how necessary it is to exercise faith in God, and that without faith it is impossible to please Him. Repentance is not merely a sorrow for sin, but a forsaking of sin. We are required to repent of the "works of the flesh" and bring forth the fruits of the spirit. Works of the flesh lead down to darkness and despair, misery, degradation and death; but the fruits of the spirit are love, joy, peace, long-suffering, gentleness, faith, etc. After forsaking our sins, we want a remission of the same, and the Almighty has provided a means whereby we can receive that through the ordinance of baptism. This principle of baptism the world at large has repudiated. Men of learning rise up and say that baptism is not essential to salvation. Peter's testimony on the day of Pentecost is conclusive evidence that we must comply with the ordinance of baptism. The words of the Savior are very plain and unmistakable in regard to this matter, wherein He says, "He that believeth and is baptized shall be saved," and also "Except a man be born of water and of the spirit he cannot enter the kingdom of God." Following the ordinance of baptism, there is a beautiful ordinance—that of laying on of hands for the reception of the Holy Ghost. Ask the churches of the world to-day concerning this ordinance, and they will answer, as did those certain disciples who said to the Apostle Paul, "We have not so much as heard whether there be any Holy Ghost." This is an important ordinance, and we must have it if we wish to understand the scriptures, and be led in the light as He is in the light. The grand scheme of redemp-

tion embraces these four glorious principles. President Clawson also spoke concerning the temporal salvation of man. Showed the necessity of obeying the Word of Wisdom. Cleanliness is akin to Godliness; it is Godliness. The gospel of health is a part of the gospel of Christ.

Singing, "O, my Father." Benediction by Elder R. A. Brighton.

The afternoon session commenced at two o'clock, about two hundred and fifty being present.

Singing, "What was witnessed in the heavens." Prayer was offered by Elder Thomas G. Harrison. Singing, "How beauteous are the feet of those who stand on Zion's hill."

President Fred C. Parker extended a welcome to all present, and also presented the general and local authorities, who were unanimously sustained by the saints.

Elder Leonard H. Whipple spoke concerning the establishment of Christ's kingdom in the meridian of time, and compared conditions existing at that time with those existing at the time of the establishment of the latter-day kingdom. Proved the restoration of the gospel from predictions of the ancient prophets.

Elder Shores Loveless spoke of the "marvelous work and a wonder" which had been brought forth in these the last days. In a convincing manner he showed the Book of Mormon to be an authentic book, a Divine record, a new witness for God.

A solo was very ably rendered by Sister Ada Pratt.

Elder William Hudson exhorted all to follow the plan of salvation as laid down by the Savior. He testified that the gospel of Christ has been restored to the earth, and urged all to get a testimony of the same by humility, prayer and study. Our principles must be presented to the people because they are true principles, and truth will stand forever. If we live the gospel of Christ we shall gain temporal blessings and a crown of righteousness.

President Clawson spoke concerning the Book of Mormon as a new witness for God. The Bible is also a grand witness for God. "In the mouth of two or three witnesses all things shall be established." He explained many precious truths contained in the Book of Mormon, and showed the necessity of the coming forth of said book. Speaking of the unpopularity of the book, he said many truths that have been unpopular in past ages are now received with gladness. It is now considered an honor to be a Christian, but not so in the days of the Savior. Whenever truth is presented, let us investigate before we reject, lest we reject the servants of God.

The Halifax choir, under the direction of Brother Arthur Schofield, sang the anthem, "What are these."

The evening session convened at 6 o'clock. There were about three hundred and fifty present. Singing, "Onward, Christian Soldiers." Prayer by Dr. George H. Higgins.

The Bradford choir sang, "Song of the Redeemed."

President Fred C. Parker again welcomed all present, and trusted the same spirit would be manifested at that session which had been enjoyed during the two previous sessions.

The labor and statistical report for the past five months was then read by Elder Austin H. Shaw.

President Parker then commented upon the reports, and explained the methods used in promulgating and spreading the gospel among the children of men. He bore a strong testimony to the truthfulness of the work. The message of "Mormonism" to the world is that the gospel of Christ has been restored to earth and His Church properly organized, and that no man can come to the Father except through the gospel of Jesus Christ.

Elder George O. Low said the gospel of Christ is a beautiful theme. It brings us to a realization of what man is, and shows that God is mindful of him. We proved faithful to our first estate, and if we prove faithful to this second one, we will be added upon in the kingdom of God forever. Spoke concerning the free agency of man, and the necessity of accepting the principles of eternal life.

Sister Ethel Walker rendered in a very pleasing manner the solo. "Nearer, my God, to Thee."

President Clawson spoke of the inspiring thought contained within the song which had just been so ably sung. We have come from many parts of the surrounding country to wait upon the Lord, to draw nearer unto Him. He referred to the first principles of the gospel, and dealt largely with the dual nature of baptism. Quoted John 3: 5, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." As the body and the spirit are required to form the soul of man, so is baptism both of the water and the Spirit necessary to constitute the true baptism which Jesus taught. He urged all strangers to pause and investigate our claims and see how close we keep to the word of God. Our claims are based upon the Divine word. He also spoke concerning the liquor evil which is so prevalent among the children of men, and is bringing so much unhappiness and misery to the lives of many souls. The use of tobacco and intoxicating drinks is strongly condemned by the Latter-day Saints.

The Bradford choir, under the direction of Elder Charles J. Parry, sang, "Mercy and Truth have met together."

Congregation sang the Doxology. Benediction by Elder Joseph E. Blake.

On Saturday, October 28th, 1911, at 2 p.m., President Clawson met with the elders in priesthood meeting, at which reports were given of their labors during the past six months. Good advice and instructions were also given and many questions were answered by President Clawson.

AUSTIN H. SHAW, Clerk of Conference.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home October 27th, 1911, per s.s. *Victorian*. From Great Britain—Clarence E. Bohling. Heber C. Gailey, Charles D. McAlister. From Scandinavia—E. Peter Rasmussen, Andrew Jensen. From Switzerland and Germany—Arthur F. Barnes. With the company were thirteen emigrants in charge of Elders Charles D. McAlister, Clarence E. Bohling, and E. Peter Rasmussen.

Baptisms.—On Friday evening, October 27th, 1911, two persons were added to the fold of Christ, Ipswich branch (Norwich conference). Baptism took place in the river Gipping, Elder F. D. Ashdown officiating. Confirmed by Elders S. C. Kelsey and F. D. Ashdown.

On Saturday evening, October 28th, 1911, a baptismal service was held in Gorbals Baths, Glasgow (Scottish conference), when four souls were initiated into the fold of Christ. Elders John C. Cairns and Samuel Smedley officiated. About forty saints and friends attended the service.

Two members were added to the Church by baptism at Kidderminster (Birmingham conference), on October 28th, 1911, Elder A. G. Hansen officiating. Confirmation took place at the water's edge.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XII.—HIS CHOSEN TWELVE.

I. PREPARATORY TO THEIR ORDINATION.

1. The night spent in prayer on the mountain (Luke 6: 12.)
2. The early morning call (verse 13; see also Matt. 10: 2). Note the earlier call of seven of the Twelve (Matt. 4: 18-22; Mark 1: 16-20; Luke 5: 1-11; compare John 1: 37-51).

II. THEY ARE ORDAINED. (Mark 3: 14). "He ordained twelve."

Note that prior to this event the followers of Jesus had been called disciples—a term applied generally to the followers of any teacher. See mention of disciples of John the Baptist (John 1: 35, 37; 3: 25; compare 4: 1, 2). After ordination these chosen twelve are specifically called apostles (Matt. 10: 1, 2; Luke 6: 13).

III. THE TWELVE.

1. Peter (consult outline of Lesson 8, II, 2). (a) Originally known as Simon. (b) His occupation that of a fisherman. (c) Important incidents in his life (John 1: 42; Matt. 16: 18; Mark 8: 29; Luke 9: 20; 22: 31; see further John 13: 36-38; and Acts in general).

2. James. (a) Known in modern writings as James I to distinguish him from James, son of Alphæus. (b) Occupation—a fisherman.
3. John (consult Lesson 8, II, 1). (a) Brother of James; both sons of Zebedee. (b) Occupation—a fisherman. Note that the brothers James and John were named by Jesus “Boanerges”—sons of thunder (Mark 3: 17). Also that Peter, James and John were prominent among the Twelve (Mark 5: 37; compare Luke 8: 51; Matt. 17: 1; and Luke 9: 28; Matt. 26: 37). Consider the official administration in this, the last dispensation (Doc. and Cov. 27: 12; compare section 13, and Pearl of Great Price—Writings of Joseph Smith 2: 72).
4. Andrew (see Lesson 8, II, 1; see also Mark 13: 3).
5. Philip (see Lesson 8, II, 3).
6. Nathaniel (see Lesson 8, II, 4).
7. Matthew (Matt. 9: 9; 10: 3; compare Mark 2: 14; Luke 5: 27). Also known as Levi; described as “the publican.”
8. Thomas (John 11: 16; see also 14: 5; 20: 25).
9. James, son of Alphæus (Acts 15: 13-29; see also I. Cor. 15: 7; Gal. 1: 19, 29; James 1: 5).
10. Judas, “not Iscariot,”—also known as Libbæus and Thaddeus.
11. Simon, called Zelotes (Acts 1: 13).
12. Judas Iscariot. (a) The only one of the Twelve not a Galilean. (b) His nature known to Jesus (John 6: 69, 70). (c) His perfidy (Matt. 26: 14, 47; Mark 14: 10, 43; Luke 22: 3, 47; John 13: 26; 18: 2). (d) His death (Matt. 27: 5; Acts 1: 18).

DIED.

RHIND:—At Edinburgh (Scottish conference), October 22nd, 1911, Sister Barbara Rhind; born October 3rd, 1832; baptised May 2nd, 1897.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE,
LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN